Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

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RELIGIOUS MISCELLANY.

MR GOODWIN'S PEACE ADDRESS.

This excellent performance was composed for the Barnstable Peace Society, before whom it was delivered at their third anniversary on last Christmas day. Mr Goodwin's manner of writing, whether for the pulpit or the press, shews him to be an independent thinker, and in the address before us he speaks in a tone of decision that we admire. In the extracts which we give our readers, we confine ourselves almost entirely to his remarks on the practicability and probable effects of a nation's assuming the novel attitude of a simple and ultimate appeal to the justice of the world. We think his observations will be new to many persons.

But setting aside the solitary case of war, waged for the single purpose of actually repelling actual invasion, and confined to that object alone, there is no other source for a national war, than what may be resolved into either *pride, ambition, desire of gain, malice,* or *revenge*. The facts, I think, will sustain this assertion.

In modern days, when nations commence war, they commonly make a declaration of it. They publish to the world, an exhibition of their reasons for entering into this unnatural state with respect to another nation; the state of planning, and endeavoring to execute measures, by which they can do that nation "the most harm;" a most unnatural state; and, justly considered, it is a state abhorrent to all feelings of humanity; well, therefore, may it require a justification in the eyes of the world; and the nation, that commences it, has great need to set forth weighty reasons for so doing. But, what, for the most part, are the reasons assigned in the public manifesto for a war? * * * To enforce a reparation for an insult received? Then it is pride. To compel a nation to unite in our schemes or plans, because, perchance, we believe them good ones? Then it is ambition. To force open certain avenues of commercial enterprise? Then, it is desire of gain. To punish the nation that has enslaved or slain our kindred? Then it is revenge; a feeling, which never ought to exist in a christian heart.

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Let it once be made known, that a nation understands its rights; means to claim them; will always remonstrate against their violation; will always claim reparation for injury; will do this openly, and spread its whole principles of action and statements of facts before the world, but still will not undertake war to enforce its claims, or revenge their wrongs: let this be done, and, then, the nation so doing must first learn to act upon just and equitable principles, in itself; it must learn to square its demands by the unalterable rule of truth and justice; and must be at all times, ready to assign reasons, which cannot be gainsayed, for its acts and its requirements. The nation which assumes and maintains this exalted station, and dignified attitude, must and will be respected throughout the world. A wanton violation of its rights, a wanton outrage upon the property, liberty, or lives of its citizens, would be an act of excessive cowardice, of which a nation, as truly as an individual, would be ashamed; and a neglect of its just demands of reparation, in any case of wrong, would attach to the oppressor a character of rapacity, malice, injustice or cruelty, which no nation, more than an individual, can long sustain. Assume this stand, and the moral power of the world will rise in your support and your defence, and will sustain your cause, and advance your claims, far more effectually than the sword and the spear. Act, then, only according to truth and justice; order your requirements by the same fixed rules; and proclaim your determination to abide by these laws forever; and you make your adversary a coward, if he attack you with the sword; an unjust oppressor, if he violate your rights; a tyrant, if he wantonly inflict evils upon you; and an adversary of all righteousness, if he refuse reparation, for a wrong actually done; a character, which he will not long be willing to bear; for nations, as well as men, are, sooner or later, conscious, that "righteousness exalteth" them; while sin is their disgrace and reproach.

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The actual evil which a nation brings upon itself by war, is, in almost every case, beyond all comparison greater than those which it would remedy. Could we, only, bring ourselves to think of these injuries from foreign nations, of which we, at any time, complain, as *providential* events, without harboring malice against the persons by whom they are brought about, we, in these self-controlling thoughts, should have a ready refuge from them without going to war, in order to revenge or repair them. Is your honor insulted? Remonstrate against the outrage; but in your own *feelings*, regard it, as near as may be, as if a tempest had torn your flag from the mast. Is property ravished away? Take peaceful measures to procure its restitution; but with *feelings*, reduced as near as possible to the state in which they would be, if the storm or the earthquake had overwhelmed the same property in the sea, or beneath the soil, and you were digging in the one, or trailing the other, in order to save what you could of the wreck. And even in those cases where persons have been injured in regard to liberty, or deprived of life; protest against the injury; require such reparation as the case admits; and demand, according to the rule of right, that such evil shall cease. But still separate the event so far from the agent, as to count it a *misfortune*, taking place under an overruling Providence; and harbor no spirit of revenge against the person, by whom it has been wrought. For the moment you undertake war on account of such things; that moment, you expose your honor to deeper disgrace; and your property to more sweeping desolation. You set open a door, for the lawless violence of human passion to act in cruelty, revenge, and avarice, under the title of a legitimate warfare. You undertake to punish the wickedness of your enemy "by greater crimes, and greater criminals." You expose more individuals to captivity, and more human lives to destruction, and induce more miseries of violence upon yourselves, in a short period of war, than are suffered from wrong and oppression, in centuries of endurance, with dignified refusal to engage in the unprofitable contest of reciprocating miseries. It may not be far from the truth, to affirm, that a nation could recompense to its individual citizens, all the evils they endure from the aggressions of foreign nations, for twenty years, so far as the case admits of restitution, at less expense of treasure, and means of happiness, than it could carry on a war against one of those nations for a single month. And, it cannot be far amiss to say, that more crimes are committed, more acts of injustice, fraud, and cruelty, illegitimate even in war, are wrought in every month of a war, than the oppressive spirit of one unfriendly nation ever inflicts upon another in scores of years, while the general relation of peace is maintained. Could some measure be adopted, by which the *public* of each nation should assume the individual loss, sustained by the oppression of a foreign power; then a vast amount of ill feeling, and of actual suffering would be spared to human nature. The nation, being a perpetual existence, might urge its claims for restitution from age to age; and on some generation of the adversary kingdom, the principle of eternal justice might descend with power, and being enforced by the continuous remonstrance, might effect, at last, the fitting restitution.

SECKER'S SERMONS ON ANGER.

We select a few passages from this writer on the wickedness, unreasonableness, and misery of *excessive anger*. The discourses themselves are highly valuable; and well worthy of a serious and frequent perusal. Archbishop Secker was one of the best practical preachers of his day. "The clear and wise expounder of Christian Ethics." His style is plain but forcible; and he treats the most common, and therefore the most important subjects,—such as "Contentment," "Submission," the "Sin of Slander," the "Duties of the Rich," and the "Duties of the Poor," with great skill and judgment. Few preachers discover a profounder knowledge of human nature, its dangers and wants, or a more intimate knowledge and felicitous use of Scripture; of which to the end of his long life, amidst his public duties and cares, he was a diligent student.

We wish a selection of his best practical discourses might be encouraged among us. They would form for private Christians, what some of his charges to the Clergy of his diocese are to ministers, a compend of valuable instruction.

There are three discourses on *anger;* in the first of which he explains the due limits, as contrasted with the common excesses, of anger; and having prescribed it as a rule, that *we be angry only with such persons as we ought*, he thus proceeds.

And here immediately occurs a criminal use of this passion, almost too shocking to mention: I mean, when we are angry with our Maker. For against whom else is it, that our displeasure is pointed, when we murmur at the distribution of things here, either because our own condition is less agreeable than we would have it, or that of others more prosperous, than we imagine they deserve? The former is direct rebellion of the heart against the dispositions of infinite wisdom and goodness: an arrogance, which in creatures otherwise innocent would be monstrous; and how much more so in miserable sinners! The latter indeed would appear a virtuous concern at the encouragement, which frequent success gives to wickedness and unworthiness. Nor can it be doubted, but we have cause, often to be sorry, and sometimes to be angry, with those around us, when this happens through their fault. And yet indulging either of these dispositions too far, will reduce us to a very uncomfortable and very blameable state of mind. But to be provoked, that God suffers men to act thus, is claiming to govern the world in his stead: whose abhorrence of sin, and of disproportion, we ought to consider, is infinitely greater than ours can be: and therefore if, for good and wise reasons he thinks fit to bear with it, well may we do so too: and wait with patience for the appointed time, when every seeming irregularity shall appear to have joined in producing the most beautiful order. "Fret not thyself because of the ungodly, neither be thou envious against the evil doers. Leave off from wrath, and let go displeasure; else shalt thou be moved to do evil. Hold thee still in the Lord, and abide patiently upon him." "For surely there is an end, and thine expectation shall not be cut off."

But as anger against our Maker is impious against some of our fellow creature, also it is highly improper: those particularly, under whose authority we are; and all, in some measure whose rank is higher than our own.

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Another sort of persons, exempted from all heat of resentment, and therefore certainly of reproof, are our benefactors and our friends. Where we have received favors, it would be very hard to let a few unkindnesses, because they came last, blot out every thing that went before: and move us to speak or think with the same severity, as we would of others. Nothing, but gross and repeated provocations, ought to have this effect. And we should be extremely backward to imagine, that they, whom we have seen taking pleasure to do us good, design us any harm. Then as to our friends: the esteem, which we have entertained for them, surely must be founded on merit sufficient to shelter a number of lesser faults from angry notice. Friendship implies a tacit covenant of mutual forbearance, without which it would be in danger of breaking every day. It permits indeed, and sometimes requires, remonstrances to be made: but never without some weighty cause; and always with such gentleness, and evident proofs of cordial good will, as may, if possible, draw closer those bonds, which nothing but the last necessity should untie. And even then, having once been friends is a powerful reason, both of prudence and conscience, to restrain us from ever becoming enemies.

Others are privileged against our anger upon any particular misbehaviour, by the general goodness of their character and conduct. We are all so far from perfection, that whoever intends, and acts right in the main, merits an esteem for it, that should cover a multitude of smaller offences, or, however, greatly moderate our displeasure at them. And indeed, shewing worthy persons, in the mildest way, that they have done amiss, will give them a concern, that needs no aggravation.

But many, who are more liable to faults, must yet, on account of their natural dispositions, be tenderly used. Some cannot support any harshness of treatment, but sink under it immediately. Some again, anger, though not excessive, serves only to exasperate. They will readily enough yield to calm, soft representations; but are impatient of rebuke. To such therefore we should condescend a little; and think it sufficient amends, that we are almost sure of prevailing on them by such means, as (if we have any good nature,) will be far the most agreeable to ourselves. But there are likewise, it must be owned, people in the world, whom it is easy to make worse by rough usage, and not easy to make better by any other. That these deserve to have their tempers much consulted, cannot be said. But still, partly from charity and partly from discretion, we must treat them in the method, by which they are likeliest to prove tractable; and, resolving first, to have as little to do with them as we can, endeavor to get over what we must have to do with them, as quietly as we are able.

There is also a great variety not only in tempers, but in understandings and abilities, which ought to be considered on this occasion. We pass by many faults in children without anger, if we are at all considerate; because they know not, as yet, the rules of behaviour; or, through the levity, incident to their age, are turned aside from recollecting them. Now, for the same reason, such of riper years, as either by nature have less readiness, or accuracy, or sedateness; or, from their education less acquaintance with propriety, or the customs of the world, should in proportion be exempted from blame, when they misbehave; especially in small points, and such as are beyond their reach, or out of their way. Besides, men cannot be always attentive to every part of what they do know. And some have constitutionally so uncommon a share of thoughtlessness, that, with the same, nay, much more desire and pains, than others, to be exact and punctual, they appear to be singularly negligent. These evidently need compassion; and severity to them would be barbarous. Now and then indeed a little chiding may be necessary for the cure of their infirmity; but it ought never to be more than is necessary, and always intermixed with expressions of encouragement.

Thus you have seen, who are the least fit objects of our displeasure: after which it will be useful to specify, who are the most fit; and may allowably have much greater liberties taken with them by us, than commonly are. I mean ourselves: of whom we probably know full as great misdemeanors, and from whom we have certainly received much greater injuries, than from any one else; over whom also we have the largest authority, and are the most indispensably bound to exercise it. Yet even here it is possible to be guilty of excess. For anger must aim at good, when directed against ourselves, no less than if it were against any other person: and is always faulty when it tends to our harm; even were it no further harm, than discomposing us beyond reason. And some want to be cautioned in the strongest manner, at times, to beware of immoderate self-dislike, because it may urge them to the rashest and most fatal extremities. But self-indulgence is infinitely the commoner failing: and therefore the general rule must ever be to preach up due rigor in this case; for due tenderness will seldom be forgotten. Here then we may well employ that superfluous warmth of spirit, which we are apt to turn quite another way; and shall never employ it better, than to correct its own exorbitances: that, so spending our displeasure upon our own unjust vehemence, we may "put on" towards all our brethren, (and every human creature is such,) "bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another,—even as Christ hath forgiven us:—and let the peace of God rule in our hearts, to the which we are also called in one body."

[For the Christian Register.]

A PASTORAL LETTER FROM A UNITARIAN CLERGYMAN TO HIS PEOPLE.

[Concluded from last week.]

Instead of proceeding to give you any more articles of my faith, I will now give you some directions for forming articles of faith for yourselves, and for growing in virtue and piety.

Read the Scriptures frequently and daily. Search them seriously and prayerfully. There would not be so much error and delusion in the world, if this sacred volume was more diligently studied. If you compare scripture with scripture, you will be able to understand a great many passages, which now are dark to you. Read the historical books in course; and as large portions as you conveniently can, at a time; and endeavor to impress on your minds the things recorded.

And as you read, inquire—what does this mean? What doctrine is here taught? What instruction does this event afford? To what uses can I apply this passage? Observe what doctrines you are required to believe; what duties to perform; what affections to cherish, in order to please God, to honor and follow Christ, and to inherit eternal life. Read the preceptive and devotional books often, to enliven your conscience and your moral powers, and to excite your pious feelings. Pay great attention to the New Testament; and to what the Saviour testifies concerning himself. He tells you how you ought to pray, believe, and behave. Neither he, nor his apostles, tell you that you must believe in the doctrine of the trinity, and of total depravity, in order to be saved. Look at the confession of Peter, of Martha, of Nathaniel, and of the Eunuch. John says, that he wrote his gospel, "that ye might believe that Jesus is the Christ, the Son of God, and, that believing, ye might have life through his name." Jesus says, "and this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Let those passages of Scripture, which are plain, guide you in faith and duty. There are many passages in Scripture, which you are not able fully to understand; and they are not required of you in order to your salvation. The whole substance of religion is frequently summed up in few words: you need not mistake it, if your great desire and aim are to live a holy, righteous, and charitable life. You have the moral character of God set before you, which you are to imitate; and also, the moral character, and the example of your Saviour. You know, you should strive to love, honor, and obey them—to repent of your sins, and bring forth the fruits of repentance—to believe that Jesus is the Christ, the Son of God, the Saviour, and Mediator—that you should be baptized, profess yourselves friends and followers of Christ, and commemorate his dying love in the ordinance of the Supper.

You will embrace every opportunity to increase your knowledge of divine things; but remember, that a holy life is the great and needful preparation for a happy death and a glorious immortality. The substance of true religion is frequently expressed in few and simple words, so that if you make the Scriptures your guide, you may walk in a plain and safe way.

In this proselyting age, you may often meet with those, who will endeavor to distract you with doubts—to unsettle your present faith—to persuade you to embrace other opinions—to fill you with prejudices, suspicions, and fears—to draw you away from your wonted place of worship. They may attempt to persuade you, that you do not now hear the gospel preached, and that if you listen to my instructions, you can never become a Christian, nor reasonably hope for heaven. I pray, that such persons may never have any power or influence over your minds; since, they must be either very ignorant of gospel truth and Christian piety, or of the doctrines, which I hold and teach; or they must be very vicious and sinful, and be actuated by wordly and wicked motives.

Remember that there have been vile sinners and hypocrites among those who accounted themselves Orthodox, as well as among those denounced as heretics; and that those, who will probably be most meddlesome, obtrusive, and bold, to spy out your liberty, to condemn your errors, and to subvert and change your faith, may be those of very questionable piety, who wish to draw you off, only to glory in your conquest, to increase their party, to destroy another society, to forward some earthly project, or to diminish their own taxes. A little consideration and reflection might convince you that, generally, you ought not to pay much regard to their counsels, and advice. This is a proselyting age; and there are abundant reasons for believing, that many are very busy and noisy about religion, whose love of Christ and of souls is very doubtful. They show many signs of pride, selfishness, and arrogance, and of a fondness for judging and condemning those, who will not let them dictate and domineer in things pertaining to religion.

The apostle says, "believe not every spirit;" so I would say to you; and also, believe not every *tract*. There are many tracts now published and sent abroad, the good tendency and gospel truth of which I not only doubt, but disbelieve. I hope you will regard them with a cautious eye, especially if they are conveyed to you in a secret and artful manner. Remember what our Saviour says to Nicodemus about the *light*—to Pilate, about his speaking *openly* to the world, and saying nothing in *secret*—and what he says to all who are *ashamed* of him, and of his words; and what Paul says to Agrippa—"these things were not done in a corner."

There are many denominated Calvinists, Trinitarians, and Orthodox, who are good, pious, catholic men, and who disapprove these measures, to which I have alluded, as much as I do. Indeed, I believe the number of men, who are designedly and violently opposed to Unitarians, is comparatively very small. But a few restless or ambitious persons may embroil, embitter, and divide, many societies and families; and hush to silence or persuade to cooperation, the ignorant, the prejudiced, and the inconsiderate multitude, by telling them, that it is the work of God.

Beloved, I say these things to you with sorrow, and pray that the time may speedily come, when the various denominations of Christians shall be patient, tolerant, candid, mild, humble, and charitable! when the Christian warrior shall be found brandishing none but the gospel sword! when the fire of divine love shall melt and cement their hearts in a fraternal and heavenly union! Let not your religion consist in railing at, and reviling those who differ from you in modes of worship, and in doctrine. It will not be any comfort to you in a dying hour. Imitate the virtues, and shun the failings of all. The publican is held up to us as an example of penitence and humility; the centurion, of great faith; the Samaritan, as a good neighbor. Make it your great concern to possess the spirit and obey the commands of Christ. Acquire the habit of thinking about religion, and of meditating on its truths and precepts. Form the habit of reflection. Be frequent in the duties of mental and secret prayer and self examination. Find out your besetting sins, and guard against them. Watch and follow the indications of Providence. Have the examples and precepts of your Saviour, and the eternal world to which you are hastening, fresh in your memory and thoughts. In this way, I shall expect you will make greater progress in the divine life, than by pursuing that course which is very common in these evil days. The religion, you need to make you happy, must dwell and *reign* in the heart; and like the sun, be known more by its sweet influences, than by its noise.

I exhort the aged to be patient, steadfast, and prayerful; to cast their burden upon the Lord; to fill up the evening of their days in counselling the young, in exercises of gratitude for past mercies, in penitence for their sins, in earnest preparations for dying the death of the righteous, and entering into that rest, which remaineth for the people of God.

Those, who are in the midst of the cares and business of life, are exhorted to seek the pearl of great price, and to be careful for their immortal souls.

I exhort the *rich* to be rich in faith and good works, and to remember their accountability to God for the use they make of all things temporal;—and the *poor* to be contented, to trust in God, and to lay up a treasure in the heavens.

I exhort the young to remember their Creator, to abstain from indecent and profane language, to avoid bad company, to be sober, virtuous, and pious, to be moderate in their passions and desires, to reverence the aged, to pity the unfortunate, to love and obey their parents, guardians, and instructers, to be innocent in their recreations, and kind and generous to one another.

I exhort the sick and the afflicted to cast their care upon God, and so to believe in him and in his Son Jesus Christ, that they may endure all their pains, bear all their crosses, and find an unfailing relief for all their trouble of heart, and heaviness of spirit; and that they may enjoy that inward and heavenly peace, which the world can neither give nor take away.

I exhort those, who have professed their faith in the Lord Jesus, to walk worthy of their holy vocation, and to grow in grace and in Christian knowledge.

I exhort such, as never have made a profession of religion, to those acts and exercises of penitence, faith and piety, which shall qualify them for becoming members of Christ's visible Church; and such, as have hitherto neglected the means of grace, and been insensible to their condition and spiritual wants, I exhort to a serious and solemn consideration of their ways; to awake from their slumbering, and no longer disregard the warnings and invitations of the gospel.

I ask a continuance of your friendly regards, and an affectionate remembrance in your prayers. That your hearts may be pure; your consciences good; your faith true, strong, and active; your example blameless; your character christian; your souls and bodies in health; that it may be well with you in time and eternity, is the fervent prayer of your affectionate pastor!

[For the Christian Register.]

ECCLESIASTICAL AFFAIRS OF STOUGHTON.

Mr Editor,—An article appeared in the Trumpet and Universalist Magazine, of August last, headed "Unitarian Liberality," the author of which after speaking severely of Unitarians in general, and in particular, of those of Harvard and East Cambridge, goes on to say, "We commenced this article to speak of the *liberality* of the leading Unitarians in Stoughton, Mass." This article, containing many gross misstatements, would not have been noticed, had not the recent transactions of the ultra-Universalists in this place, rendered it suitable and we might say, necessary, to vindicate the Unitarians from the aspersions which that article unjustly casts upon them. The article contains the following statement.

"Ten years ago, there was a flourishing Universalist Society in that place. The Unitarians, with great protestations of friendship and charity, persuaded them to dissolve their Society and go back to the old parish, for the purpose of dismissing Rev. Mr Gay, the Orthodox clergyman, and settling a Unitarian. Never were the charms of Unitarian charity so enchantingly displayed, as in the fair promises and warm professions made on the occasion, and the Universalists were unwise enough to be deceived by them."

Now the facts of the case are these. There never was a Universalist Society in the town of Stoughton. Soon after the connexion was dissolved between the parish and the Rev. Dr Richmond, they settled a Mr Gay, whose pretensions were liberal before he was settled, but who, contrary to their expectations, soon preached doctrines which they had not been accustomed to hear from his predecessors. The disaffection towards Mr Gay increased, so that in a little more than two years, about eighty persons, who paid taxes for his support, had joined other denominations. A large number of them joined the Norfolk Universalist Society, in the neighboring town of Canton. Many of them said, and I believe with entire sincerity too, that the whole reason of their joining that society was, that they would not pay for, nor hear Mr Gay's preaching; but as soon as the parish would dismiss him, they would join them again. Mr Gay continuing to grow unpopular, and a number of those who had left the parish being anxious for his dismission, that they might return to their former place of worship, they invited those members of the parish who were dissatisfied with Mr Gay, to a meeting, at which their parochial circumstances were fully discussed. To prove the sincerity of their desire to return, all those gentlemen who had joined the Universalist society, (with the exception of three or four) signed an obligation and pledged their sacred honor, that if the parish in Stoughton would dismiss Rev. Mr Gay from the ministry, they would pay their proportional parts to the support of a minister whose religious sentiments should be in accordance with those of Rev. Dr Richmond, his predecessor, and of other gentlemen of known liberality, whose names were specified. A part of those who signed this obligation have honorably kept their engagement, and have liberally contributed to the support of the settled ministry since. Was this what the writer meant by "the charms of Unitarian charity so enchantingly displayed, and the fair promises and warm professions made on the occasion?" The article in the Trumpet goes on to say;—

"The Universalists have occupied the parish meetinghouse for a third service. The use of the meetinghouse for a *third* service, is not, however, to be attributed to the Unitarians, but to the good calculation of the original proprietors of the house, who laid the parish under perpetual obligations to permit Christians of any denomination to occupy it, when not wanted by the settled minister."

This is another statement equally without foundation. The house was built by the parish, with the money raised on the sale of the pews, and has ever been owned by the parish, and no obligation whatever, was ever laid upon the parish, respecting the house, or could be, but by the parish themselves; and the Universalists could not have occupied the house, without the consent of the parish committee. I might repeat other parts of the article which are equally fallacious.

In the autumn of 1827, the parish settled Rev. Mr Stearns, with whom they have lived in the most friendly connexion, and with the assistance of their friends, to whom they feel under great obligations, have been able to support him. But unfortunately a number of ultra-Universalists, taking advantage of the late anti-masonic excitement, and apparently more disposed to destroy than to maintain religious and civil order, sought to gratify their disposition by effecting the dismission of Mr Stearns. The leaders having influence with some inconsiderate men, first prevailed upon eighteen suitable persons, living within the town, to withdraw their membership from other societies to which they belonged; which withdrawal (by a late law) made them members of the parish. A meeting was then called, to be held on Monday, the thirteenth of December. Preparatory to the event, a Universalist clergyman kindly proffered his services, and preached on the three days immediately preceding the appointed day of trial, that the minds of the party might remain firm and steadfast. The most unworthy efforts and expedients were used to arouse the indifferent, and ensure their vote against Mr Stearns. Thus prepared, they marched to the polls, defying all opposition and spurning every lenient and generous measure proposed by the friends of Mr Stearns. The result was his dismission. A large number of this party never heard Mr Stearns preach, and all of them pay but *twelve dollars annually for his support*. The Unitarians have recently expended two hundred and seventy dollars to paint their meetinghouse and dress the pulpit, and the last year raised three hundred and twentyfive dollars to pay a parish debt contracted long ago. They will now probably leave the meetinghouse, at least for a time, to the ultra-Universalists. Yes, a house in which, when it was built twentyfour years ago, at a cost of eight thousand dollars, the present opposers of Mr Stearns purchased but half of one pew, that cost sixty dollars and fifty cents! Can they now, with a knowledge of these circumstances, get a respectable Universalist minister to settle with them?

Mr Editor, you are requested to publish this statement, that the Unitarians in Stoughton, with the others who joined with them in the settlement of Mr Stearns, may not fall under any unfavorable imputations or surmises abroad;—and that other parishes, in this day of sectarian encroachment, may take heed lest they fall by similar manœuvres. X.

[For the Christian Register.]

ISAIAH, IX. 6, 7.

Mr Editor,—In compliance with the request of a correspondent, in the last Register, I send an exposition of this remarkable passage. For a more full explanation, I would refer him to the critical and very satisfactory commentary of Le'Clerc; to that by Dr William Lowth, in the collection of Patrick, Lowth, and Whitby; and particularly to an excellent practical, as well as verbal explanation, to be found in the Unitarian Advocate, new series, vol. 1, page 73.

The passage, as translated in our version, and as altered, only in three words, by Bishop Lowth, stands thus.

"Unto us a child is born; unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, [Father of the everlasting age, Lowth] the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it, with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this."

The whole passage has been usually understood, and may justly be regarded, as one of the most remarkable predictions in the Old Testament, of the coming, character, and reign of Jesus Christ. There have not been wanting, indeed, those, both Jewish and Christian, who have referred it to others, and particularly, as does Grotius, to king Hezekiah. But this critic, with the same strangeness of interpretation, explains also the fiftythird chapter of the same book, of the humiliation and subsequent glory of the Jewish State. The terms here used, and the characters here represented, we take it for granted, are applicable only to Jesus Christ.

"Unto us a child is born; unto us a Son is given." Jesus Christ is constantly exhibited under these terms in the New Testament. He is thus announced by the angel Gabriel to the Virgin Mary. "Thou shalt bring forth a son, and shall call his name Jesus, and he shall be called, the Son of the Highest; and the Lord God shall give unto him the throne of his Father David." And again, "He shall be called the Son of God." In other passages, as in the Acts, he is also designated as "The Holy Child," the "Child Jesus."

"The government shall be upon his shoulder," i. e. the weight, or burden of government, shall be upon him. "For God hath made him Head over all things to the Church; and hath given him power to execute judgment also, because &c.

"His name shall be called," i. e. according to an idiom of the Hebrew language, He shall be called, and he shall really be what these titles import, "Wonderful, Counsellor, &c." Some of these epithets may require explanation. Others sufficiently explain themselves.

He is *wonderful;* and this in every view in which we can consider him;—his birth, his childhood, his ministry, his instructions, his miracles, his predictions, his death, resurrection, ascension, and his whole character; all these, too, the subjects of ancient prophecies, in him fulfilled. Great, says the Apostle, is the mystery, or wonder, of godliness. "He* who was manifest in the flesh, was justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Who will doubt, that the whole history of Jesus is wonderful?

He is the "Counsellor," acquainted with the counsels of his Father; to whom the Father hath communicated his purposes, and whom he has ordained the minister of his pleasure. In him are hidden all the treasures of wisdom. For the spirit of the Lord did rest upon him, the spirit of counsel and of might; the spirit of wisdom and the fear of the Lord; so that though no man had seen God at any time, the only begotten Son, who is in the bosom of the Father he hath declared him. And hence, too, He is made unto us, of God, wisdom, as well as redemption.

Some interpreters unite these epithets; and call him "The Wonderful Counsellor; wonderful for the extent and perfection of his knowledge; surpassing that of any other prophet; for God gave not the spirit unto him by measure; and as Christ declares of himself "all things are delivered unto me of my Father; and no man knoweth the Father, save the Son, and he, to whomsoever the Son shall reveal him."

Thirdly, the "Mighty God," the powerful Prince, the mighty potentate, or as Le Clerc translates it [fortis] the valaint, the patient, to endure, as Christ endured his sufferings. The word God. as here used, is frequently applied in the Hebrew scriptures to an earthly Prince, to a leader and to any remarkable personage. Moses is said by Jehovah himself to be a God unto Pharaoh. Kings also, and Judges of the earth are thus denominated. "I have said ye are Gods. But ye shall die like men; and fall, ye princes, like one of the people." [See for this Le Clerc, on Psalm 86, 3.] And Jehovah himself is represented as presiding in their assemblies. "God standeth in the congregation of the mighty. He judgeth among the Gods." Ps. 82, 1.

Even they who are distinguished by their religious privileges, are called Gods. "If," says Christ, referring to the law of Moses, "he called them Gods, to whom the word of God came, say ye of him, whom the Father sanctifieth and sent into the world—'Thou blaspheme st'—because I said, I am the Son of God?"

If therefore, as we see, this term is applied to angels and to men, to princes, and to teachers, and even to them who have the word of God, with the utmost propriety may it be applied to Christ, the Son of God, who is the likeness of his Father's glory; who spake as never man spake; who wrought miracles such as no man can perform, except God be with him; but who also testifies thus concerning himself, "Verily I say unto you, the Son can do nothing of himself; but what he seeth the Father do." And again, "I can of mine own self do nothing. As I hear, I judge, and my judgment is just; because—[and the reason is worthy of all attention]—I seek not my own will; but the will of Him, who sent me."

* For this text, see Griesbach.

[For the Christian Register.]

PLAIN AND CHEAP TRACTS.

Mr Editor,—One or two writers in your paper have noticed the want of tracts for the poor;—by which must be meant plain and cheap tracts. Is not this precisely the character of the second series of the Amer. Unit. Assoc.? They are designed to supply the want here supposed to exist; and I believe if clergymen and others would use them for distribution among those, who need tracts of this description, they would find them acceptable and useful. I have been surprised to learn that they have not been taken from the Depository in as large quantities as the numbers of the first series. They were called for by the general wish of the community; they have been furnished by the Directors of the Association; it remains for others to give the only suitable encouragement for the publication of more of the same kind—by purchasing those that have been issued. G.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 19, 1831.

THEOLOGICAL SCHOOL IN CAMBRIDGE.

Our readers have already been furnished with communications from our correspondents on this subject; and much diversity of opinion and feeling has been expressed in reference to the late decision of the Overseers, in other journals of the day.

We by no means think it necessary to enter into a more full discussion of the matter. We only wish, that the *facts* respecting the Theological School at Cambridge were understood, for in that event we know, that candid men, of all parties, would agree in the course taken by the Overseers in the reorganization of the Faculty.

Let it be understood, then, that the College was founded with a view to furnish our churches with a learned and faithful ministry. From time immemorial, there have been resident graduates at Cambridge, preparing themselves for the sacred office. From a private letter of Mr Hollis, it is known, that he expected and wished, that persons preparing for the ministry would continue at Cambridge after their collegiate course was completed, and enjoy the privileges, which the library and the Professor of Divinity might afford. The students of theology were placed under the care of the Professor.

In 1814, at the instance of the Corporation, with the consent of the Overseers, a considerable sum was collected, which constituted the fund, on which the School was founded that year. These funds were not collected by the Society, and then offered to the College. They were collected by gentlemen in various part of the country, acting as the friends of the College, *and in the name of the Corporation.* The Society was instituted afterwards, *also at the instance of the Corporation;* that by their annual contributions, they might continue to add to their funds, and take some part in their appropriation.

This Society was styled "the Society for the Promotion of Theological Education in Harvard University." The Society stood before the Corporation in the character of a donor. In no period of its existence, had it any power, or control in the [School, except that for a few years, its Directors performed some specific duties in the care and oversight of the internal affairs of the Institution, as *the agents of the Corporation, and by their permission and request.* It never was, in any respect, the School of the Society; but belonged to the University, and was as much under the power and jurisdiction of the Corporation and Overseers, as the Medical or Law School.

In 1819, a regular Theological Faculty was established by the Corporation, and the statutes of it were submitted, according to the usual form, to the Overseers; and by them approved. The measure was not hurried through. The Overseers were not taken by surprise; nothing was done without deliberation, and a full understanding of the purposes and objects of the Board. The statutes were referred to a committee, who recommended, at an adjourned meeting, that with some immaterial amendments they should be approved;—and the report was accepted.

The question, therefore, and the only question before the Board of Overseers at the late meeting, was,—whether the statutes adopted in 1819 should continue in force, or be superseded by those, proposed at that time by the Corporation.—The avowed object, and the only possible tendency of the changes recommended, was, to give to the Theological School greater distinctness and independence, as one of the four great departments of the University; and thus, in fact, to separate it more effectually from the College, properly so called, or from the academical part of the Institution. It did not place the President, for the first time, at the head of the Theological Faculty,—for he was at the head of it before. But by some of its provisions, it relieved him from many of his duties and responsibilities respecting the School. Those, who opposed the adoption of the new statutes, professed to do it on the ground, that they did not wish to have the School connected with the College. *On this very ground, they should have voted for them.* For, so far as they have any effect in this regard, it must be *to make the School and the College more independent of each other.*

Something has been said about the inexpediency of sanctioning a former vote of the Overseers, which is not now approved. But, if reference is here had to the former statutes, it is a strange way of sanctioning them, to concur in the adoption of others, by which they are to be superseded. If, on the other hand, reference is had to the pledges, given by the Corporation and the Overseers, to the founders and donors of the School, we hope, that no member of the Board of Overseers would object to their so far sanctioning these pledges, as to redeem them.—On this subject we speak advisedly; and in accordance, we believe, with the deliberate and impartial views of a very large majority of the Overseers.

CRITICAL EXPOSITION.

We have inserted part of a communication received in reply to the desire expressed in our last paper. We shall publish the remainder next week, and also another communication, in which a different explanation is offered of the passage Isaiah ix. 6, 7.

LATE PUBLICATIONS.

The Unitarian Advocate, for February 1831.—Of this number, some of the articles are very excellent. We have read with particular pleasure the two first, in which the claims of the pulpit upon its ministers, and of Unitarian Christianity upon its professors, as an holy, self-denying, and spiritual system, are exhibited with great truth and eloquence. It is evident, that both the teachers and the hearers of the pure gospel, such as we believe to be the faith of liberal Christians, are, in a peculiar sense, called to glory and to virtue. And the obligations of both, in the pulpit and in the life, in the daily converse of the world, as well as in the more immediate offices of religion, to meet the demands of their calling and of their privileges, are set forth in these articles with power.

The account of Robert Hall, probably the most eminent preacher of his day in England, as given by a late American traveller, will be read with interest; and no one, who considers them, will fail to admire the catholic and beautiful sentiments of Mendelsohn, the Jewish philosopher; some copious extracts from whose celebrated letter to Lavater, are given in a brief notice of his Memoirs at the close of this number.

Those, also, of our readers, who may not have had leisure to peruse, or may want opportunity to obtain the "Letters of Mr Whitman in answer to Prof. Stuart," may find in another article a valuable summary of their contents; which, with a preceding number, of which it is a continuation, exhibits a very just view of these remarkable Letters.

We rejoice to find this monthly periodical so faithfully conducted. It makes its appearance with great punctuality;—no small excellence in a periodical—and in a neat and graceful dress. Some of the recent numbers, especially, have furnished a variety of valuable matter upon important subjects. We, therefore, wish well to this our little brother and fellow-companion in the common vineyard. It holds a valuable place between religious publications of a larger growth and a less frequent appearance, and such weekly, passing journals, as this our own Register.

The Liberal Preacher, No. 2. Religion disarming and destroying Temptation. By Rev. James Walker.

We are happy in welcoming another number of this new series, in its improved and attractive form; and still more in finding in it an excellent sermon on an important subject, not often treated, or, at least, not illustrated in the same manner. The text, from Luke x, 19, is adapted with great felicity to the subject. From the promise of Christ to his disciples to protect them from the power of outward enemies, so that nothing should hurt them, Mr Walker exhibits the power of religious faith, of well-established principle, to defend us from bad feelings and desires; from every evil thing that may assail us through the senses or the imagination. The Christian in the habitual preference he cherishes of what is spiritual to what is sensual, of what is generous and pure to the selfish and debasing passions, disarms temptation of its power. He is clothed with the armor of God.

The sentiment, that the strength of temptation depends, not so much on what it is in itself, as on the *previous state of the character;* and that whenever we find anything from without, having the power to excite within us a guilty purpose or desire, it must be *because of something that was previously corrupt or defective within,* is a most important inference from this subject. It is suited to admonish and awaken all. And the man, that easily yields himself to corruptive external influences, may be assured "that his character is already defective, or greatly depraved. He must look *inward* for the disease and *upward* for the remedy. For he wants those self-denying principles, those holy feelings, and those moral aids, which it is the purpose and end of the gospel to impart to the faithful and devout."

OBITUARY.

REV. PHILO BARBERRY.

We record with unfeigned sorrow the death of this gentleman, who, having resided but a short time in this part of the country, was probably known to few of our readers. Mr Barberry was formerly a preacher in the Methodist Connexion; about two years since he became a Unitarian from private and diligent study of the scriptures, and after preaching a few months in Ogdensburgh, N. Y. visited Cambridge for the purpose of making himself better acquainted with the writings and characters of Unitarian Christians. He was soon engaged to supply the pulpit of the society at Wood End, Reading, and was so acceptable to the people that they requested him to take up his residence with them. The interest was reciprocal, and was strengthened by longer acquaintance, and if Mr Barberry's life had been spared would probably have induced his settlement. After a sickness of a fortnight, immediately occasioned by a cold, which he took in visiting Boston, he was removed from his earthly labors to the deep disappointment and affliction of the people whom he had faithfully served. He died on Tuesday, Feb. 8th, at the age of 29.

The funeral was attended on the next Friday. The solemnities were conducted in Rev. Mr. Reid's meetinghouse, which was promptly granted on the request of the Society, whose own place of worship was thought to be too small. The services were performed by Messrs. Loring of Andover, Gannett of Boston, and Stetson of Medford. We hope next week to publish an extract from the sermon preached on this occasion.

[For the Christian Register.]

JOSEPH LEE, ESQ.

Died, in this city, on the 6th inst. Joseph Lee, Esq. aged 86.

Bred to the sea in early life, Mr Lee retained in subsequent years the physical and mental vigor which had been developed and nurtured by that perilous mode of hard industry. His virtue was of the severest kind. An inflexible integrity, a stern moral principle, an uncompromising adherence to truth and right, regardless of consequences, were its prominent characteristics. Firm, decided, independent, he formed his opinions of men and things for himself, and shaped his actions by his own sense of propriety and duty. Resolute in pursuing his own straight-forward course, he turned aside to interfere with no man's affairs, and would suffer no man to interfere with his. Following the advice of the Apostle, he "studied to be quiet, and to do his own business." Retiring and unobtrusive, he invaded no man's province, encroached upon no man's rights, detracted from no man's character. Though his morality was severe, yet he was neither austere in manner, nor morose in feeling. He would not designedly wound the feelings of the humblest individual, nor do harm to any living thing. Accessible to kindness, he reciprocated it to all who came within the circle of his acquaintance; and manifested, what I consider one of the most delightful traits in old age, an affectionate interest in the concerns and pleasures of his youthful relatives. It is saying much for the goodness of an old man's heart, that children are glad to leave their sports to listen to his kind words and obtain his smile.

Mr Lee's religious views were sober, rational, liberal. He had great faith in the merit and efficacy of good works, and did not like to hear moral virtue depreciated. He thought, that to benefit mankind was no mean way of serving God, and believed with Jeremy Taylor, that "God is pleased with no sacrifices from below so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing and comforted and thankful persons." He conceived that a well-spent life is the best preparation for death, and that a man's religion is of little worth, unless it pervades, elevates and purifies his whole character.

Mr Lee was a truly benevolent man. Abhorring every thing like ostentation and parade, he threw over his charities the veil of secresy, and it is only by the disclosures of others that we have been made acquainted with their variety and extent, as well as with the singular discrimination and delicacy with which they were dispensed. His late munificent donation of twenty thousand dollars to the M'Lean Asylum for the Insane, could not be concealed from the world. It elicited the spontaneous eulogy of the community, has enrolled his name on the list of our public benefactors, and secured for him a place in the grateful remembrance of posterity.

Regular and temperate in all things, Mr Lee was free, in an unusual degree, from the infirmities incident to old age. Till the day of his decease he retained the vigor and activity of youth. His frame was erect, and his step firm and elastic. The faculties of a strong understanding were unimpaired by the inroads of time or the ravages of disease. He contemplated the approach of death with the composure of a philosopher and the resignation of a Christian. He died, as he wished to die, before in the natural course of things, he should become a burden to himself, or a source of anxiety to his relatives. He died, as he wished to die, suddenly, believing that to the prepared mind the change of worlds cannot be too rapid. He lived useful and beloved, and died respected and regretted, proving both in his life and in his death, that "the hoary head is a crown of glory if it be found in the way of righteousness." Y.

"Why weep ye then for him, who, having run
The bound of man's appointed years, at last,
Life's blessings all enjoyed, life's labors done,
Serenely to his final rest has past;
While the soft memory of his virtues yet
Lingers like twilight hues, when the bright sun is set.
"His youth was innocent: his riper age
Marked with some act of goodness every day;
And, watched by eyes that loved him, calm, and sage,
Faded his late declining years away.
Cheerful he gave his being up, and went
To share the holy rest that waits a life well spent."

SUMMARY.

MASSACHUSETTS LEGISLATURE.

On Thursday, Feb. 10th, in the Senate. Petitions were presented and committed. A bill in addition to an act for the government &c. of Indians and people of color in Dukes County, and a bill in addition to an act to incorporate the Institution for Savings in Boston was presented. Bills to alter the meetings of the Commissioners in Hampden County, and to incorporate Reading Agricultural and Mechanic Association, passed to be enacted. The bill to incorporate the Boston Imprinting Co. and the bill to incorporate the Boston Paper Co. parsed to be engrossed. The bill to incorporate the Worcester County Historical Society, passed with amendment to be engrossed.

In the House of Representatives. A committee was appointed, to consider the expediency of amending the Constitution, relative to the present system of representation; the committee were also instructed to inquire into the expediency of regulating by statute the pay of members of this House. The Judiciary Committee were instructed to inquire whether any, and what alterations are required in the laws regulating the admission of foreign passengers into the seaports of this Commonwealth. A bill was reported relating to Constables bonds.

On Friday, in the Senate. A resolve was reported respecting a survey of the town of Chilmark. Bills were reported in addition to an act to incorporate the Hope Insurance Co.; to incorporate the Fishing Insurance Co.; and in further addition to an act to incorporte the trustees of the Ministerial Fund in Berkley.

In the House of Representatives. The Committee on amending the Constitution were instructed to consider the expediency of amending that instrument once in twenty or thirty years, by the Legialature or a Convention for the purpose; and also so to amend it, that each incorporated town shall have the privilege of sending one Representative, and that five thousand shall be the ratio for every additional Representative. The select committee reported a new draft, in addition to the act for the orderly solemnization of marriages. The bill more effectually to protect the sepulchres of the dead, and to legalize the study of anatomy in certain cases passed to be engrossed. The bill to mitigate the penalties in certain cases for the crimes of Arson, Burglary and Larceny, passed to be engrossed

On Saturday, in the Senate. The petition of Green's Harbor Canal Co. and the order of notice thereon, were committed; concurred in the House of Representatives. The bill from the House "more effectually to protect the sepulchres of the dead" &c. was committed. Sundry private petitions were committed. The bill for legalizing the study of anatomy was reported without amendment. A bill was reported to incorporate Neponset Mills.

In the House of Representatives. The petitions of sundry inhabitants of New Bedford and Ludlow respecting Hawkers and Pedlars were committed. Several private petitions were presented and committed. The Judiciary Committee reported a bill concerning the assessment of damages occasioned by the location of roads, railways and canals, and the flowage of lands. A bill was reported to establish a Court of Criminal Jurisdiction. Order of notice passed on the petition of sundry physicians of Berkshire County. A bill was reported to incorporate the Watuppa Manufacturing Co. The Committee were instructed to consider the expediency of so amending the Constitution that each town and city entitled to a Representative, be secured in that right, and that the ratio of increase be so fixed that the House shall not consist of more than 350 members.

On Monday, Feb. 14th, in the Senate. The petition of last session of J. Thompson and al. for the repeal of a clause in the act establishing Warren Bridge corporation was committed. The Committee on the Fisheries made a general report, accompanied by an order relative to the fishings in Edgartown, Chilmark and Tisbury; also that the further consideration of the subject of the destruction of oysters and other shell fish be referred to the next General Court, and also reported against sundry petitions. Bills passed to be engrossed,—To regulate the jurisdiction and proceedings of Courts of Probate; to incorporate the Neponset Co.; to incorporate the Fishing Insurance Co. as amended, in addition to the act to incorporate the Hope Insurance Co.; in addition to the act to incorporate the Institution for Savings in Boston; for the better regulation &c. of the Indians in Dukes County, and the bill concerning corporations. A bill to incorporate the Boston Society of Natural History, and the bill to incorporate Mount Pleasant Classical School, passed in concurrence, with an amendment to be engrossed

In the House of Representatives. A memorial of the inhabitants of Northampton, praying for an alteration of the militia laws, for abolition of imprisonment for debt, and for authorizing tender of money in civil actions before court, was presented. So much as relates to the militia was referred to the Committee on the Militia. A petition for the incorporation of a second parish in Longmeadow was presented and committed. A bill was reported to enable aliens to purchase and hold real estate in this Commonwealth. It was ordered that after Monday next, this House shall hold two sessions a day, commencing at half past 9 A. M. and at half past 3 P. M. A committee was appointed to consider the expediency of repealing so much of the act of 28th Feb. 1787, for the regulation of licensed houses as relates to the subject of beer, ale, cider or other fermented liquors. Bills to incorporate the Boston Society of Natural History; in further addition to an act imposing a duty on sales at auction (as amended); authorizing Courts of Probate to license guardians to sell real estate; to prevent the destruction of fish by coculus indicus; to incorporate the Broad Cove Dam Co., passed to be engrossed. A resolve was passed, allowing further time to purchasers of Maine lands to comply with their purchase.

On Tuesday, in the Senate. The Committee on the Militia, on an order abolishing Courts Martial in time of peace, reported that it is not expedient to legislate thereon; report accepted.

In the House of Representatives. Various petitions were presented and committed. A bill was reported, in addition to an act, providing for the inspection of hops for exportation. The Committee reported on the order of June last, on the subject of creating a school fund, that it is inexpedient for this Legislature to take any further order thereon. A committee was appointed to inquire if any and what alterations are required in the law providing for the inspection of salt, manufactured in this Commonwealth. A bill was reported to incorporate the Northborough Cotton Manufacturing Co. The following bills passed to be enacted,—To incorporte Mount Pleasant Classical Institution; in addition to an act regulating the jurisdiction and proceedings of Courts of Probate; to prevent the destruction of fish, by coculus indicus, or other poisonous articles. The bill to assess a State tax was amended, and passed to be engrossed. A bill was reported concerning hawkers, pedlars, and petty chapmen. Resolves passed to confirm the records of the town of Springfield, and on the petition of the trustees of the school fund in Hopkinton.

On Wednesday, in the Senate. A bill was reported to lay out a highway over Goose Creek, in Gloucester. The bill from the House, to incorporate the trustees of the Hawes Fund, was committed. The resolve on the petition of Sandwich monthly meetings passed in concurrence, as amended. A bill to annex certain land of Plympton to Halifax was reported. The petition of the town of Williamsburg, and order of notice thereon, was committed. The Committee on the Judiciary were instructed to inquire into the expediency of altering the law relating to mortgage of personal property, so as to render such mortgages void unless recorded by the Town Clerk of the town where the mortgager resides. A bill was reported to incorporate Trinity Church in Boston. Mr Dearborn from a joint Committee of last session made a report, accompanied by a resolve, providing for the adoption of measures for procuring from the public offices in England copies of documents illustrative of the settlement, government and history of Massachusetts. The bill to assess a state tax was committed. The resolution proposing an amendment of the Constitution, in relation to the commencement of the political year was committed. The bill in addition to the act incorporating the trustees of the Ministerial Fund in Berkley and the bill respecting shell fish in Duxbury, passed to be engrossed. The following bills passed to be enacted;—To incorporate the proprietors of the Mount Pleasant Classical Institution—in addition to an act to regulate the jurisdiction &c. of Courts of Probate—to prevent the destruction of fish by coculus indicus, or other poisonous articles—to incorporate the Broad Cove Dam Co. in Hingham in relation to the exportation of articles subject to inspection.

In the House of Representatives. Petitions were presented and committed. A bill with amendments was reported limiting the tenure of office and establishing the salaries of the Clerks of the S. J. Court. The bill in addition to the several acts defining the powers and duties of Sheriffs, was reported with an amendment. A bill was reported to incorporate the Female Seminary in Springfield. The bill in relation to the exportation of articles subject to inspection, and the bill to incorporate the Broad Cove Dam Co., passed to be enacted. The bill for the administration of justice in criminal prosecutions, with amendments passed to be engrossed. The Committee was instructed to inquire into the expediency of making any and what alterations in the laws respecting Executors, Administrators and Guardians.

On Thursday, in the Senate. Orders of notice passed on the of petitions Williamsburg and Norwich. The committee reported that the Senate ought not to concur in the amendment proposed by the House in the aditional bill in the imposing a duty on sales at auction, report accepted. A bill to incorporate Duck Harbor and Beach Co. in Wellfleet, was reported. The tax bill was reported without amendment. The bill for improving the administration of justice in criminal prosecutions, was adopted with the amendments of the House.

In the House of Representatives. The Committee on the Judiciary were instructed to inquire into the expedieney of providing by law, for taking the valuation for the assessment of highway taxes of the several towns, on the first day of March, when any town shall so elect. The resolve relating to bounty lands for revolutionary soldiers, passed in concurrence, with an amendment. The report on the subject of creating a school fund was accepted. The following bills passed to be engrossed,—A bill making further provision for the partition of real estate, (as amended)—to incorporate the Watuppa Manufacturing Co.—altering the line between Dartmouth and New Bedford—in addition to an act to incorporate the proprietors of the first Congregational meetinghouse in Nantucket—in relation to the estates of insane husbands—to incorporate Haverhill Mutual Fire Insurance Co. Sundry private petitions were presented and committed.

Congress. We find nothing in the proceedings of our National Legislature, that we think will interest our readers.

The Eclipse. As every one knows that the eclipse *was*, and that it was according to the predictions of the Almanac, and that the day was fine, and that the darkness was not so great as most persons expected, and that towards the close of the eclipse light clouds passed over the sun, which gave a peculiar beauty to the appearance,—we record these things, not for our immediate readers, but for those fortunate men of another age, into whose hands the Register of this day may fall. In the Daily Advertiser of yesterday, is a letter from Mr R. T. Paine, known by the enviable title of 'the Astronomer,' which is valuable for the accuracy of the observations it contains, but which we cannot copy at this late time in the week. We believe that in this city no "fowls went to roost," for it was not so dark as we have often noticed it to be in a very cloudy day. The remark of the editor of the Advertiser is correct. "Those who recollected the total eclipse of 1806, could hardly have fallen into this error, [of expecting "a more manifest diminution of light,"] for they could not have forgotten the sudden transition from light to darkness, and from darkness to light, at the moments when the eclipse became total, and ceased to be so."

The Eclipse of the Sun on the 12th inst. was observed at Dorchester, lon. 71 deg. 4 min. 15 sec. West of Greenwich, lat. North 42 deg. 19 min. 20 sec. to commence at 11h. 50 min. 22 sec. mean Solar time. The end could not be observed, but some meridian observations of the Sun's and Moon's East limbs, and the beautifully defined points or intersections of the limbs, were obtained. The changes of the Thermometer may be worth recording. A mercurial Thermometer, placed on the North side of the house, at

12h. 30 min.	stood at	†29 deg. Fahr.
53	"	†27
1. 3	"	†26
15	"	†25
27	"	†24
45	"	†26 1-2
2. 30	"	†30

A differential Thermometer, made for the purpose by Mr Pool, was previously adjusted to 45, when both bulbs were of the same temperature, the scale being graduated from zero to 90. Each bulb was then exposed alternately to the influence of the sun's rays, a common Thermometer being placed in contact with the bulb *not* exposed to the sun's rays, and the differential Thermometer reversed at every observation in order to shew double the effect. By three observations taken before the Eclipse commenced, viz. at 10h. 50 min. the difference was *twenty eight* degrees—as the Eclipse progressed, the difference diminished rapidly—and from 1h. 10 min. to 1h. 30 min. the mean difference was only *one* degree. A lens raised the differential *three* divisions at the time of greatest obscuration—no change, however, could be observed in a common mercurial Thermometer, when its bulb was placed in the focus of the same lens.—The Occultation of the planet Venus by the Moon, was observed on the following day, Feb 13.

Immersion of centre at 1h. 44 min. 5 sec. A. mean solar time; Total Immersion at 1h. 44 min. 28 sec. Duration 23 sec.

The following are results of observations on the thermometer made at Cambridge. Five instruments were observed in different situations, and these are the mean results.

Therm. in Shade.	Therm. in Sun.
Time, 11h 50'—30° F.	Time, 11h 50'—57° F.
12h. 40'—30°	11h. 32'—48°
12h. 49'—27°	12h. 40'—44°
	12h. 45'—41°
	1h. —34°
	1h. 5'—31°

Spanish Coins. We understand that the Banks in this city have agreed to receive and pay the small *Spanish* coins, in the way of change, at the following rates, on and after the 15th inst. viz; quarters at 24 cents each; eighths at 11 cents, and sixteenths at 5 cents. The pistareen now passes at 17 cents, and halves at 8 cents. Of the headed pistareens, the few in circulation, will probably be bought up at a premium; they are worth not less than 20 cents. Quarters from the mint of the United States will of course pass at 25 cents.

This reduction of the nominal value of the defaced and light Spanish coins, will have a tendency to bring into circulation the American quarters, dimes, and half dimes, which are at present excluded by the substitution of foreign coins of inferior value in comparison with their current rates.

Preparations are in progress at the mint to increase the supply of small coins, so that we may expect shortly to see the currency what the government intended it to be.

The inconvenience and vexation attending the use of coins passing for 12 1-2 and 6 1-4 cents, has long been felt as a serious evil, and the alterations must be satisfactory to the whole community.

Recapitulation of the rates of small coins:—

Quarters of the U. S. each	25 cents.
Spanish Quarters	24 "
Headed Pistareens	20 "
Old Pistareens	17 "
Half do	8 "
Nine pence	11 "
Dime of the U. S.	10 "
Half do	5 "
Four pence half penny	5 "

Com. Gazette of the 10th inst.

Deaf and Blind Persons. In this State, there are 275 deaf and dumb people—5 of whom are colored persons. Of the blind, there are 245—4 of whom are colored.

The Navy. The whole number of vessels in commission is 20, viz. 4 frigates of the first class, 11 sloops of war of the first class and 5 schooners. The number in ordinary is 17, 4 of which are ships of the line, 90's and 84's. The estimated cost of the thorough repair of the ships in ordinary is $1,210,146. The number of vessels on the stocks is 12, of which five are ships of the line, and the remainder frigates of the first class. They are under houses, and generally in a good state of preservation. The estimates for the support of the navy during the year 1830 including repairs of vessels in ordinary, improvements to navy yards, &c. in addition to the unexpended balance is $2,649,397 29. The amount of stores on hand at the respective navy yards, under the survey of 1829, is $4,440,720,96. The expenditures under the act of 1827, for the gradual improvement of the navy, including the purchase of timber, culture of the live oak, erection of dry docks, sheds, &c. amount, in four years, to $1,139,918, 62.

Petrifactions. In making the excavations for the first inclined plane on the rail road, in the range of hills bordering the valley of the Mohawk on the south of this city, and at the depth of 30 feet below the surface of the earth, a number of petrifactions have been found. Among them is the lower jaw of a human being, with the teeth entire. The others are pieces of wood, evidently formed by the hand of man for some useful purpose. One of these latter we have examined. It appears to have been designed for the handle of some implement like that of an axe, or a hatchet.

These discoveries would seem to confirm the opinion of eminent individuals, that the region of country composing this part of the valley of the Mohawk, and in which this city is now situated, was once covered by an extensive body of water, which ultimately found its way to the ocean, by forcing a passage through the hills which bounded it at the Cohoes Falls. It can easily be conceived that these relics may have been lost in this lake, if in reality it did exist. Perhaps, by the upsetting of a canoe, an Indian with his implements was precipated into its bosom, and, by the continual dashing of the waves, thrown upon the shore, where in time they became deeply imbedded in the bank. Indeed we are informed that there are many indications in the appearance of the earth composing the hills where these excavations are being made, to sustain the idea that they were at some remote period formed, or that they received very considerable accessions, by the washing of the waves.

The Riots in England. About 300 persons were found guilty by a special commission, at Winchester, of having participated in the acts of outrage committed in Hampshire. On the 29th Dec. the Judge proceeded to pass sentence. Twenty prisoners were arraigned in the dock, or prisoners box, the others in the Jury boxes. Six were sentenced to be executed, twenty to be transported for life; and fifty-seven to be transported for various periods; against all these, sentence of death was recorded, and a vast number of others, were sentenced to be transported for 7 years, with having sentence of death recorded.

N. Y. Cour. and Enquirer.

The Treasurer of the "Evangelical Missionary Society," acknowledges with gratitude the receipt of a donation of twenty dollars, to the funds of the Society, from Mrs I. Green, of Windsor, Vt.

MARRIAGES.

In this city, Mr A. W. Thaxter, jr. to Miss Charlotte Goff; Mr John Peirce to Miss Harriet Chard.

In East Cambridge, Mr William D. Reed to Miss Sarah Fuller.

In Salem, Mr Lot Peach to Miss Sarah I. Richardson.

In Danvers, Mr Alfred Putnam to Miss Mary Page.

In Marblehead, Mr William Goodwin to Miss Sarah H. Orne.

In Hingham, Mr John Low to Miss Sophronia W. Beal.

In Sherburne, by Rev. Mr Lee, Mr George B. Hooker to Miss Hannah Kimball.

In Haverhill, Mr Benjamin Harmon to Miss Eliza W. Chase.

In Grafton, Mr Isaac Crosby to Miss Laura B. Knowlton.

DEATHS.

In this city, Capt. Thomas Gooding, aged 66; Mrs Hannah H. Hall, 31, formerly of Portsmouth, N. H.

In South Boston, Miss Priscillia S. Nickerson, only daughter of the late Capt. David Nickerson, of Brewster, aged 17.

In Waltham, Mrs Elizabeth H. Whitman, wife of Rev. B. Whitman, and daughter of the late Josiah Crosby, Esq. of Billerica, aged 26. She is a fifth member of the same family who has fallen a victim to consumption within a short period.

In Lynn, Mr Moses Allen, aged 38; Mr Nathan Mudge, 72.

In Easton, Mass. Mr Benjamin Alger, aged 71.

In Lancaster, Mr Joshua Thomas, aged 86, brother of Isaiah Thomas, Esq. of Worcester.

In Shirley, Mass. on the 3d inst. William Bartlett, Esq. aged 80. A patriot of the Revolution.

In Middleborough, Mrs Phebe Oliver, aged 86 widow of Andrew Oliver, Esq.

In Harvard, Mrs Sarah Pearson, relict of the late Eliphallet Pearson, LL. D.

In Lexington, Mrs Betsy Robinson, widow of the late Joseph B, aged 81.

In Barre, Zepheniah Swift Moore, youngest son of Artemas Moore, aged 2.

In Sunderland, Mrs Lucretia, wife of Mr William Delano, Esq. aged 53.

In Salem, Mrs Dolly E. wife of Mr Joseph Mayo, aged 35.

In Danvers, Anne Williams, aged 14, daughter of Hon. R. H. French.

In Beverly, Mrs Morse, aged 85, wife of Mr Ebenezer Morse.

A. U. A. TRACT, No. 44. This day published by GRAY & BOWEN, No. 144 Washington Street, A. U. A. Tract No. 44, "An Explanation of the Words 'By nature children of wrath' found in Ephesians ii. 3." Feb. 19.

BEASLEY'S VINDICATION of the Fundamental Principles of Truth and Order, in the Church of Christ, from the allegations of the Rev. William E. Channing, D. D., by the Rev. Frederick Beasley, D.D., Rector of St Michael's Church, in Trenton, in the State of New Jersey; and author of the "Search of Truth, in the science of the human mind."

Lux est gratissima undecunque affulgeat.
LOCKE.

Nullum fugimus examen fidei nostræ; nec eam a quoquam recipi petimus, nisi peracta prius investigatione. BISHOP BURNET.

Just published, and for sale by R. P. & C. WILLIAMS, Nos. 18-20, Cornhill. Feb. 19.

☞ A large assortment of Books.

LIBERAL PREACHER, *for Feb.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for February, 1831. Conducted by an Association of Clergymen. New Series, Vol. I. No. 2. Containing a Sermon by Rev. JAMES WALKER, of Charlestown, Mass.—"*On Religion disarming and destroying Temptation;*" from Luke x. 19. Feb. 5.

DR. COOKE'S ANSWER TO THE PRINCETON REVIEW. Answer to the Review of an "Essay on the the Invalidity of Presbyterian Ordination. By JOHN ESTEN COOKE, M. D." Just received and for sale by R. P. & C. WILLIAMS, 18 and 20 Cornhill, where may be found a good assortment of Theological Books. Dec. 25.

JUST PUBLISHED, by GRAY & BOWEN, The Christian Examiner and General Review, No. XLII. for December, 1830.

CONTENTS.

Art I. Classes of American Society.—1. A Lecture on the Working Men's Party, first delivered Oct. 6, before the Charlestown Lyceum, and published at their request. By Edward Everett. 2. Mr Tuckerman's Second Semiannual Report of the Fourth Year of his Services as a Minister at Large in Boston.

II. The Jews.—The History of the Jews, from the Earliest Period to the Present Time. By Rev. H. H. Milman.

III. Wheaton's Travels.—A Journal of a Residence during several months in London; including excursions through various parts of England; and a short Tour in France and Scotland, in the Years 1823 and 1824. By Nathaniel S. Wheaton, A. M.

IV. English Unitarian Methodists. An Account of the Rise and Progress of the Unitarian Doctrine, in the Societies at Rochdale, Newchurch in Rosendale, and other places, formerly in connexion with the late Rev. Joseph Cooke. In Ten Letters to a Friend. By John Ashworth.

V. Life of Mohammed.—The Life of Mohammed; Founder of the Religion of Islam, and of the Empire of the Saracens. By the Rev. George Bush, A. M.

VI. Anderson's Tour in Greece.—Observations upon the Peloponnesus and Greek Islands, made in 1829. By Rufus Anderson, one of the Secretaries of the American Board of Commissioners for Foreign Missions.

MEMOIRS OF HOWARD.

JUST published by LINCOLN & EDMANDS, Memoirs of the public and private Life of John Howard, the Philanthropist. Compiled from his diary, his confidential letters and other authentic documents. By James Baldwin Brown. Abridged by a gentleman of Boston, from the London Quarto edition.

This volume is presented to the public, by the publishers, that Howard, the Philanthropist, might be seen as a *Christian*. Aiken's Life of Howard does not exhibit his Christian character. Brown's Life of Howard, on the contrary, does exhibit it most satisfactorily. If Howard in Christian experience, was like Brainerd, and if his letters, and diary, and covenants show this, a life of Howard, in which all these things are omitted, is greatly defective; and one in which they are retained, is important to the churches. In this little volume they are retained.

This little volume contains valuable instruction and encouragement to all those Societies which bear the name of Howard; to those which seek the prevention of pauperism; to those which are laboring to build churches and establish schools; to the friends of temperance and the sanctification of the Sabbath. There are pages of these Memoirs showing the views and feelings and conduct of Howard concerning all these objects of benevolent regard, which cannot fail to contribute to their advancement. There is not one of them for which he did not labor and contribute of his substance, and add the weight of his example, and that too, in an age when the principle of combination for their advancement was not yet introduced. The *spirit* of them all was in him. Feb. 18.

WORCESTER'S SECOND BOOK.

A SECOND BOOK FOR READING AND SPELLING. By Samuel Worcester, author of a Primer for Schools.

This work is designed to be used next after Mr. Worcestor's or any other Primer or First Book, and to be the *attractive* medium for conveying further instruction to those children who have acquired the rudiments of reading and spelling. For this purpose, it is embellished with a great number of original cuts, illustrative of the reading lessons, which are short and written in a simple and familiar style, and on subjects which most interest and engage the attention of children—the words contained in them being such as they use and understand. At the end of each reading lesson the most important of these words are collected into columns and arranged according to the difficulty of spelling them, and so divided and italicised as to aid the scholar in determining the correct pronunciation, for which he might otherwise be at a loss. It is expected that in this way both the reading and spelling lessons may be learnt at the same time. Those who have used Mr. Worcester's Primer are aware of his peculiar talents in rendering these usually "dry subjects" interesting to children, and to them it is sufficient to say that his *Second Book* has the same simple and attractive character as the first. A new edition of this work containing 36 pages more than the first, is this day published by RICHARDSON, LORD & HOLBROOK. February 11.

BLAKE'S NEW GEOGRAPHY.

A GEOGRAPHY for Children; with eight copperplate maps and thirty wood cuts. By Rev. J. L. Blake, author of several school books.

Although there are already a great number of Geographies for children before the public, yet it is believed that the author has incorporated into this work some valuable peculiarities which render it worthy the attention of teachers. It has been his intention to make the volume attractive and interesting as well as useful; and as children are known to be fond of variety in books as well as amusements, an attempt has been made in this work to take an advantage of this trait in the juvenile mind. Accordingly part of the lessons are in the form of question and answer; others have the question at the end: and between these alternately arranged are lessons to be answered entirely from the maps. The whole is illustrated by the introduction of historical sketches and anecdotes, which will serve to make the subject interesting, and atone for the absence of every thing like *baby talk*, which is thought to be wholly unnecessary.

**Copies furnish *gratis* for examination.

Just published by RICHARDSON, LORD & HOLBROOK, Boston. February 11.

NEW GOODS.

BREWER & BROTHERS have received per "Charlemagne" from Havre, "Courier" from London, and other recent arrivals, large additions to their assortment of

Medicines, Perfumery, London Brushes, &c.

Families may always depend upon finding at their store articles of the *first quality* at reasonable prices. Those who do not furnish themselves readily at their accustomed Apothecaries' shops, will generally if not invariably get served here, as it is our intention to be supplied with all rare and scarce articles in the line.

*** Our Wm. A. Brewer holds himself in readiness to wait personally upon our friends and the public at any hour of night.

☞ The smallest favors gratefully acknowledged.
Feb. 12. 6tis

IMPROVED MEDICINE SPOON, for administering Medicine or Food to Children and Adults, in a recumbent position, without their tasting or being able to resist its passing into the Stomach. For sale by the dozen or singly by BREWER & BROTHERS, 90 Washington Street, also by EBEN. WIGHT, 46 Milk Street, and JOSHUA P. PRESTON, corner of Federal and Williams Streets. Feb. 12.

STUDIES AND STORIES. Just published by CARTER, HENDEE, & BABCOCK, corner of Washington and School Streets, "Studies and Stories, by Mary Lovechild." 3t Feb. 12.

☞ See notice under the head "Late Publications," in this week's Register.

BLAIR'S COMMON THINGS. Ninth edition. Price one dollar per dozen. James Loring, No. 132 Washington Street, has for sale, The First Catechism for Children, containing common things necessary to be known at an early age. By Rev. David Blair. To this edition is added a Catechism relative to the American Revolution, a Catechism of the History and Customs of Nations, and Arithmetical Tables

As above, Alden's Spelling Books. Watts on the Mind, with questions for Schools.

Also—The eighteenth edition of An Abridgment of Murray's English Grammar, with alterations and improvements. Designed for the use of the younger class of learners. By a teacher of youth of Boston. $1 per dozen. This little manual has been pronounced by competent judges to be of more utility in acquiring a thorough knowledge of Grammar, than many others that are more expensive. It has had a wide circulation for about thirty years. Feb. 12.

NATURAL HISTORY OF THE BIBLE. This work, by Rev. Dr Harris, of Dorchester, is for sale at the Christian Register office. It has been lately noticed in the Register, with a just expression of surprise, that while it has passed through at least four editions in England, the original edition in this country has not all been sold. Feb. 12.

ABBOT'S SERMONS. At this office, for sale, Sermons by the late Rev. A. Abbot, D. D. of Beverley; with a memoir of his life. Feb. 12.

CHRISTIAN DISCIPLE. Odd numbers of this work, both of the old and new Series may be obtained at this office. Feb. 12.

LECTURES ON CHEMISTRY.—Dr. GAY will deliver his 2d course of Lectures on Chemistry.—The 1st Lecture was given at *Chauncy Hall* on Monday evening, the 7th of February, at 7 o'clock, and they will be continued every Monday evening until the course shall be finished. The course will consist of 12 Lectures, and the subjects of each Lecture will be amply illustrated by experiments.

☞ Tickets to the course and gratuitous tickets to the 1st Lecture may be procured at the Bookstores of Messrs. L. C. Bowles, Munroe & Francis, Carter, Hendee & Babcock, S. H. Parker, and James W. Burditt, and at the study of Dr. Gay, No. 48 Milk Street.

Terms.—Ticket for one person $2, do for each additional member of the same Family $1. Feb. 5.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS. 600 copies of this popular selection of Hymns and Psalms, of the best edition, may be had, at very reduced prices, on application to HILLIARD & BROWN, Booksellers to the University, Cambridge. 6tis Jan. 29.

VALUABLE BOOKS for sale by HILLIARD & BROWN, Booksellers to the University, Cambridge:—

Robert Stephen's Hebrew Bible, 6v. 24mo. fine paper.
Buckland's Reliquiæ Diluvianæ, 4to.
Lardner's complete works, 5 v. 4to.
Butler's Horæ Biblicæ.
Graves on the Pentateuch.
Bacon's complete works, 10 v. 8vo.
Doddridge's Miscellaneous works, 8vo.
" Expositor, 6 v. 8vo.
" " 1 v. 8vo.
Twining's Aristotle, 2 v. 8vo.
Jebb's complete works, 3 v. 8vo.
Bishop Berkley's do. " "
" Butler's do. 2 v. 8vo.
" " " 12mo.
" Burnet's History of the Reformation, 8 v. 12mo
Jan. 29. 4tis.

HARMONY OF THE GOSPELS This day published by GRAY & BOWEN, No. 141 Washington Street, "A Harmony of the Gospels," on the plan proposed by Lant Carpenter, LL. D. Feb. 5.

THE MERCHANT'S INSURANCE COMPANY in BOSTON conformably to the requirements of their Charter give notice, that their Capital Stock is $300,000 the whole of which is paid and invested according to law—that they make insurance on *Vessels, Cargoes*, and *Freight* against the perils enumerated in their policies and that they make insurance on *Buildings* and *Property* on shore against *Fire* on such terms and conditions as the parties may agree—to an amount not exceeding thirty thousand dollars on a risk.

JOSEPH BALCH, *President.*
SAMUEL W. SWETT, *Secretary.*
6t January 21, 1831.

A LAD WANTED. A Lad about 14 years old who writes a good hand, and is quick at figures, is wanted in a wholesale Dry Goods Store; his principal compensation will be constant employ.—None need apply that are allowed to be out evenings, in the habit of attending the Theatre, or similar places of amusement. A line directed to H. W. in the hand writing of the applicant, and left at this office, will meet with immediate attention. eptf Jan. 8.

MEN ACCOUNTABLE ONLY TO GOD FOR THEIR RELIGIOUS OPINIONS.—Rev. Dr. LOWELL'S Sermon, preached at the Ordination of Mr. WILLIAM BARRY, Jr. to the Pastoral care of the South Congregational Church in Lowell.—This day published by N. S. SIMPKINS, & Co.
Jan. 29. 79, Court-street.

CHRISTIAN DISCIPLE—*New Series.* The subscription price will be given at this Office for two copies of No. 1, Vol. II. of the Christian Disciple, New Series. Jan. 22.

BOOKS MISSING. Lowth's Translation of Isaiah; Leland's View of the Deistical Writers, 2 Vols.; Campbell's Dissertations on the Gospels, Vol. 1st; Bowring's Hymns; British Poets, Vol. 3d; Life of Jane Taylor, 2 vols., Life of Mrs. Graham; Contributions of Q. Q. 2 vols.; Christian Disciple, vol. 1st, in boards; Lock Hospital Collection of Sacred Music.

☞ Any person having in his possession either of these works belonging to the subscriber, is respectfully requested to return the same to him, or leave it at this office. HENRY WARE, jr.
Cambridge, Nov. 6th.

SELECTED POETRY.

[From the New York Evening Post.]

THE NEW ENGLAND PILGRIM'S FUNERAL.

It was a wintry scene;
The hills were whitened o'er—
And the chill north wind was blowing keen
Along the rocky shore.

Gone was the wild bird's lay,
That the summer forest fills;
And the voice of the stream had passed away,
From its source among the hills.

And the low sun coldly smiled,
Through the boughs of the ancient wood;
When a hundred souls, sire, wife, and child,
Around a coffin stood.

And they raised it gently up,
And through the untrodden snow
They bore it away, with solemn step,
To a woody vale below.

And grief was in each eye,
As they moved towards the spot;
And brief low speech, and tear, and sigh,
Told that a friend was not.

As they laid his cold corpse low,
In the dark and narrow cell,
Heavy the mingled earth and snow
Upon his coffin fell.

Weeping they passed away,
And left him there alone—
With no mark to tell where the dead friend lay,
But the mossy forest stone.

When the winter storms were gone,
And the strange birds sung around,
Green grass and violets sprung upon
That spot of holy ground.

And o'er him giant trees
Their proud arms tossed on high,
And rustled music in the breeze,
That wandered in the sky.

When these were overspread
With the hues that autumn gave,
They bowed them in the wind, and shed
Their leaves upon his grave.

Two hundred years are flown,
Since they laid his relics low;
And his bones are mouldered to dust, and strown
To the breezes long ago.

Those woods are perished now,
And that humble grave forgot:
And the yeoman sings as he drives his plough
O'er that once sacred spot.

And they who laid him there—
That sad and suffering train,
Now sleep in death—to tell us where,
No lettered stones remain.

Their memory remains,
And ever shall remain,
While years consume the aged fanes,
Of Egypt's storied plain.

[From the Genius of Universal Emancipation.]

THE KING-FISHER.

A newspaper paragraph, of last summer, gives an account of the instance of maternal affection in a bird, which has been made the subject of the following lines:—

The King-fisher sat on her hidden nest,
Shielding her young with a downy breast;
She had built her home where the wave went by,
Soothing her ear with its melody;
And the wild bright blossoms bent to dip
In the rushing waves their thirsty lip.

Pleasant it was while the skies were fair,
And perfume flung on the sunny air,
While the wind in a low sweet whisper died,
Ere it could ruffle the flowing tide;
And the arching skies o'er the waters threw
The deep clear tint of their own pure blue.

But what, that is bright, on earth may last?
Soon were the days of her sunshine past:
On came the storm-winds muttering loud,
Sweeping before them the thunder cloud;
And faster, as flashed the lightning's flame,
Dashing to earth the sky-torrents came.

Yet, with her cold wet wing unstirred,
On her shaken nest sat the mother bird;
Still, 'midst danger and death, she clung
With faithful love to her lifeless young,
Till high around her had risen the tide,
And with her pinion stretched o'er them she died.

Oh! if affection like this hath part
In the warm depths of a wood-bird's heart—
That e'en to die, is a better fate
Than to leave her dear ones desolate;—
What is the love of a mother's breast,
With the seal of a deathless nature prest?

Yet there are men, who will rudely tear
The dearest chords that are cherished there;
Wrench from its mother's frantic hold,
Her weeping babes, to be pawned for gold;
And scourge her amidst that living death,
If she dares but give her woe to breath!

Know ye the land where such deeds are done,
In the broad light of the blessed sun?
Where the spoiler bursts, with savage hand,
The holy links of the household band;
And the ties of natural love are cast,
With a daring hand to the idle blast?

MISCELLANEOUS.

COLONIZATION OF THE FREE BLACKS.

It appears from the following resolutions and address of the colored citizens of New York, that a strong feeling against the measures of the American Colonization Society, and its auxiliaries, exists among a large portion of our countrymen. It seems to us that the wishes and opinions of this class of our population, merit serious attention in discussing any schemes of which they are the objects. We do not mean here to express an opinion hostile to the Colonization Society. But we think the free blacks have a right to be heard on a subject of such deep interest to them, as the measures of this Society, and therefore insert the resolutions and address. They are written with spirit and ability, and we doubt not will interest many of our readers.

RESOLUTIONS, &c.

At a public meeting of the colored citizens of New York, held at Boyer Lodge Room, on Tuesday evening, the 25th ult., Mr Samuel Ennals was called to the Chair, and Mr Philip Bell appointed Secretary. The Chairman stated that the object of the meeting was to take into consideration the proceedings of an Association, under the title of the "New York Colonization Society." An address to the "Citizens of New York," relative to that Society, was read from the Commercial Advertiser of the 8th ult.; whereupon the following resolutions were unanimously adopted.

Whereas a number of gentlemen in this city, of mistaken views with respect to the wishes and welfare of the people of this State, on the subject of African Colonization, and in pursuance of such mistaken views, are using every exertion to form "African Colonization Societies;" and whereas a public document purporting to be an address to the people of the "city of New York" on this subject, contains opinions and assertions, regarding the people of color, as unfounded as they are unjust, and derogatory to them—Therefore

Resolved, That this meeting do most solemnly protest against the said address, as containing sentiments, with respect to the people of color, unjust, illiberal and unfounded; tending to excite the prejudice of the community.

Resolved, That, in our opinion, the sentiments put forth in the Resolutions at the formation of the "Colonization Society of the city of New York," are such as to impress this community with the belief that the colored population are a growing evil, immoral, and destitute of religious principles.

Resolved, That we view the Resolution calling on the worshippers of Christ to assist in the unholy crusade against the colored population of this country, as totally at variance with true Christian principles.

Resolved, That we claim *this country, the place of our birth, and not Africa*, as our mother country; and all attempts to send us to Africa, we consider as gratuitous and uncalled for.

Resolved, That a committee of three persons be appointed to draft an Address to the people of New York, and to be published, together with these Resolutions, and the same be signed by the Chairman and Secretary.

AN ADDRESS TO THE CITIZENS OF NEW YORK.

In protesting against the sentiments and declarations, to our prejudice, with which the above noticed "Address" and "Resolutions" abound, we are well aware of the power and influence we have attempted to resist. The gentlemen named as officers of the "Colonization Society," are men of high standing; their dictum is law, in morals, with our community: but we, who feel the effect of their proscription, indulge the hope of an impartial hearing.

We believe many of those gentlemen are our friends, and we hope they all mean well; we care not how many Colonization Societies they form, to send slaves from the South to a place where they may enjoy freedom; and, if they can "drain the ocean with a bucket," may send, "*with their own consent*," the increasing free colored population; but we solemnly protest against that Christian philanthropy which, in acknowledging our wrongs, commits a greater by vilifying us. The conscientious man would not kill the animal, but cried, "mad dog," and the rabble despatched him. These gentlemen acknowledge the anomaly of those political ethics, which make a distinction between man and man, when its foundation is, "that all men are born equal," and possess in common "unalienable rights," and to justify the withholding of these "rights" would proclaim to foreigners that we are "a distinct and inferior race," without religion or morals, and implying that our condition cannot be improved here because there exists an unconquerable prejudice in the whites towards us. We absolutely deny these positions, and we call upon the learned author of the "Address" for the indications of distinction between us and other men. There are different *colors* among all species of animated creation. A difference of color is not a difference of species. Our structure and organization are the same, and not distinct from other men; and in what respects are we inferior? Our political condition, we admit, renders us less respectable, but does it prove us an inferior part of the human family? Inferior, indeed, we are, as to the means we possess of becoming wealthy and learned men, and it would argue well for the cause of justice, humanity, and true religion, if the reverend gentlemen, whose names are found at the bottom of President Duer's Address, instead of showing their benevolence by laboring to move us some 4000 miles off, were to engage actively in the furtherance of plans for the improvement of our moral and political condition in the country of our birth. It is too late now to brand with inferiority any one of the races of mankind. We ask for proof. Time was when it was thought impossible to civilize the red man. Yet our own country presents a practical refutation of the vain assertion in the flourishing condition of the Cherokees, among whom intelligence and refinement are seen in somewhat fairer proportions than are exhibited by some of their white neighbors. In the language of a writer of expanded views and truly noble sentiments, "the blacks must be regarded as the real authors of most of the arts and sciences which give the whites, at present, the advantages over them. While Greece and Rome were yet barbarous, we find the light of learning and improvement emanating from this, by supposition, degraded and accursed continent of Africa, out of the midst of this very woolly-haired, flat-nosed, thick-lipped, coal-black race, which some persons are tempted to station at a pretty low intermediate point between men and monkeys."* It is needless to dwell on this topic, and we say with the same writer, the blacks had a long and glorious day; and, after what they have been and done, it argues not so much a mistaken theory, as sheer ignorance of the most notorious historical facts, to pretend that they are naturally inferior to the whites.

We earnestly desire that this address may not be misunderstood. We have no objection, in the abstract, to the Colonization Society; but we do protest strongly against the means which that society uses to effect its purposes. It is evident, to any impartial observer, that the natural tendency of all their speeches, reports, sermons, &c. is to widen the breach between us and the whites, and give to prejudice a tenfold vigor. It has produced a mistaken sentiment towards us. Africa is considered the home of those who have never seen its shores. The poor ignorant slave who, in all probability, has never heard the name of Christ, by the Colonization process, is suddenly transformed into a "missionary," to instruct in the principles of Christianity, and the arts of civilized life. The Friends have been the last to aid the system pursued by the Society's advocates. And we say (for we feel it) that in proportion as they become Colonizationists, they become less active and less friendly to our welfare as citizens of the United States.

There does exist in the United States a prejudice against us, but is it unconquerable? Is it not in the power of these gentlemen to subdue it? If their object is to benefit us, why not better our condition here? What keeps us down but a want of wealth? Why do we not accumulate wealth? Simply because we are not encouraged. If we wish to give our boys a classical education, they are refused admission into your colleges. If we consume our means in giving them a mercantile education, you will not employ them as clerks; if they are taught navigation, you will not employ them as captains. If we make them mechanics, you will not encourage them, nor will white mechanics work in the same shop with them. And with all these disabilities, like a mill-stone about us, because we cannot point to our Statesmen, Bankers, and Lawyers, we are called an inferior race!

Those gentlemen know but little of a large portion of the colored population of this city. Their opinions are formed from the unfortunate portion of our people, whose characters are scrutinized by them as judges of courts. Their patrician principles prevent an intercourse with men in the middle walks of life, among whom a large portion of our people may be classed. We ask them to visit the dwellings of the respectable part of our people, and we are satisfied that they will discover more civilization and refinement than will be found among the same number of white families of an equal standing.

Finally, we hope that those who have so eloquently pleaded the cause of the Indian, will at least endeavor to preserve consistency in their conduct. They put no faith in Georgia, although she declares that the Indians shall not be removed but "*with their own consent.*' Can they blame us if we attach the same credit to the declaration, that they mean to colonize us "only with our consent?" They cannot use force; that is out of the question. But they harp so much on "inferiority," "prejudice," "distinction," and what not, that there will no alternative be left us but to fall in with their plans. We are content to abide where we are. We do not believe that things will always continue the same. The time must come when the Declaration of Independence will be felt in the heart, as well as uttered from the mouth, and when the rights of all shall be properly acknowledged and appreciated. God hasten that time. This is our home, and this our country. Beneath its sod lie the bones of our fathers: for it, some of them fought, bled, and died. Here we were born, and here we will die.

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* Alexander H. Everett, Esq. vide his work entitled "America, or a General Survey," &c. pp. 212, 225.

PATRICK HENRY'S LETTER.

An interesting biographical sketch of the philanthropist, Anthony Benezet, has recently appeared in the Genius of Universal Emancipation, published at Washington, D. C. It appears from this sketch, that one of his publications on the subject of the Slave Trade, fell into the hands of the celebrated Virginia orator and statesman, Patrick Henry, and called forth from him the following letter.

Hanover, January 18, 1773.

Dear Sir:—I take this opportunity to acknowledge the receipt of Anthony Benezet's book against the slave trade: I thank you for it. It is not a little surprising, that the professors of Christianity, whose chief excellence consists in softening the human heart, in cherishing and improving its finer feelings, should encourage a practice so totally repugnant to the first impressions of right and wrong. What adds to the wonder is, that this abominable practice has been introduced in the most enlightened ages. Times, that seem to have pretensions to boast of high improvements in the arts and sciences, and refined morality, have brought into general use, and guarded by many laws, a species of violence and tyranny, which our more rude and barbarous, but more honest ancestors detested. Is it not amazing, that at a time, when the rights of humanity are defined and understood with precision, in a country, above all others, fond of liberty; that in such an age, and in such a country, we find men professing a religion the most humane, mild, gentle and generous, adopting a principle as repugnant to humanity, as it is inconsistent with the bible, and destructive to liberty? Every thinking, honest man rejects it in speculation. How few in practice, from conscientious motives!

Would any one believe that I am master of slaves, of my own purchase! I am drawn along by the general inconvenience of living here without them. I will not, I cannot justify it. However culpable my conduct, I will so far pay my devoir to virtue, as to own the excellence and rectitude of her precepts, and lament my want of conformity to them.

I believe a time will come, when an opportunity will be offered to abolish this lamentable evil. Every thing we can do, is to improve it, if it happens in our day; if not, let us transmit to our descendants, together with our slaves, a pity for their unhappy lot, and an abhorrence for slavery. If we cannot reduce this wished for reformation to practice, let us treat the unhappy victims with lenity. It is the furthest advance we can make towards justice. It is a debt we owe to the purity of our religion, to show that it is at variance with that law, which warrants slavery.

I know not where to stop. I could say many things on the subject; a serious view of which, gives *a gloomy perspective to future times!*

FANEUIL HALL MEETING.

At a meeting of the citizens of Boston, in favor of the abolition of Imprisonment of Debt, held at Faneuil Hall on Tuesday, Feb. 1st, and by adjournment on Thursday 3d, and on Monday 7th inst. the following resolutions after a full discussion passed unanimously:

Resolved, That all men are born free and equal, and have certain inalienable rights, of which the possession of personal liberty is and should be the most sacred; that the restriction or invasion of that right, except for crimes proved on trial of our peers, is repugnant to the principles of the Constitution, and a stain on the character of a Free People.

Resolved, That we hold the honest insolvent Debtor has committed no crime, and that to punish his misfortunes by imprisonment is therefore unjust; that the operation of the present system is to increase pauperism, destroy moral character, produce idle and dissolute habits in the Debtor, prostrate his self respect, and render him a useless member of society.

Resolved, That in the opinion of this meeting, Imprisonment for Debt countenances the worst passions of our nature, multiplies crimes, breaks down the distinction between vice and virtue, and rests on the assumption of that most unjust principle—that many innocent persons should be punished, lest a few vicious should escape.

Resolved, That the abolition of the laws on Imprisonment for Debt would greatly benefit the poor and laboring classes of our citizens, by rendering it necessary for them to obtain speedy payment from their employers, and thus diminish the amount of petty credits, and prevent much loss to the poor, and those who deal with them.

Resolved, That in the opinion of this meeting, much of the Emigration from this State, may be justly charged to our laws authorizing Imprisonment for Debt, inasmuch as many industrious but unfortunate citizens have been compelled by their operation, to retire to States, whose laws are more consistent with humanity and sound policy.

Resolved, That in the opinion of this meeting Imprisonment for Debt should be wholly abolished.

Resolved, That our Senators and Representatives be requested strenuously to urge the passage of an act, by this Legislature, abolishing Imprisonment for Debt.

Attest, H. G. OTIS, *Chairman.*
E. BAILEY, SAMUEL ELLIS, *Secretaries.*

IMPRISONMENT FOR DEBT.

The anecdote annexed, [says Poulson's Philadelphia Advertiser] furnishes a practical illustration of the inutility of imprisonment for small debts. As the genius of our laws is said to disclaim revenge in the penalties they inflict, we cannot acknowledge the fitness of that authority, which places the personal liberty of the poor debtor at the mercy of, perhaps, an enraged creditor; who, in most cases, under color of law, seeks only the gratification of the most immoral and vindictive passions, forgetting the precepts of mercy and loving kindness.

A debtor in the Fleet Prison, lately sent to his creditor, to let him know that he had a proposal to make, which he believed would be for their mutual benefit. Accordingly the creditor calling on him to hear it, "I have been thinking," said he, "that it is a very idle thing for me to lie here, and put you to the expense of seven groats a week. My being so chargeable to you has given me great uneasiness, and it is impossible to say what it may cost you in the end. Therefore what I would propose is this, you shall let me out of prison, and, instead of seven groats, you shall allow me only eighteen pence a week, and the other ten pence shall go to discharge of the debt."

In Pennsylvania, the law fixes the allowance (*bread money*) to imprisoned debtors, at fifty cents per week, paid by the creditor.

CENSUS.

Under the new census, the cities and towns of the United States, which contain a population exceeding 5000, will range in the following order:—

New York,	213,470
Philadelphia,	161,412
Baltimore,	80,519
Boston and Charlestown,	70,164
New Orleans,	
Charleston,	30,289
Cincinnati and Lib.	26,513
Albany,	24,216
Washington,	18,823
Providence,	17,832
Pittsburgh,	17,365
Richmond,	16,085
Rochester,	
Salem,	13,826
Portland,	12,601
Brooklyn,	12,403
Troy, N. Y.	11,405
Newark, N. J.	10,900
New Haven,	10,653
Louisville,	10,126
Norfolk,	9,800
Hartford,	9,617
Georgetown,	8,441
Utica,	8,324
Petersburgh,	8,300
Alexandria,	8,221
Savannah,	7,773
Lancaster, Pa.	7,684
New Bedford, Mass.	7,547
Middletown, Conn.	6,876
Augusta, Geo.	6,696
Wilmington, Del.	6,626
Springfield, Mass.	6,496
Lowell, Mass.	6,477
Newburyport,	6,375
Buffalo, N. Y.	6,353
Lynn, Mass.	6,130
Lexington, Ky.	6,087
Cambridge, Mass.	6,071
Newport,	6,010
Taunton, Mass	5,898
Reading,	5,621
Nashville,	5,560
Wheeling,	5,211
Yorktown, Va.	5,207
Marblehead, Mass.	5,132
Roxbury, Mass.	5,166

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the twenty-first day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"Tales of Travels in Central Africa, including Denham and Clapperton's expedition, Park's first and second journey, Tuckey's voyage up the Congo, Bowditch's account of the mission to Ashantee, Clapperton's second expedition, and Callie's travels to Timbuctoo. By SOLOMON BELL, late keeper of the Traveller's Library, Province House Court, Boston. With a map and numerous engravings."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*
Jan. 29. 4t.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the nineteenth day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"Peter Parley's Tales of the Sea, with many engravings."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*
Jan. 29. 4t.

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